



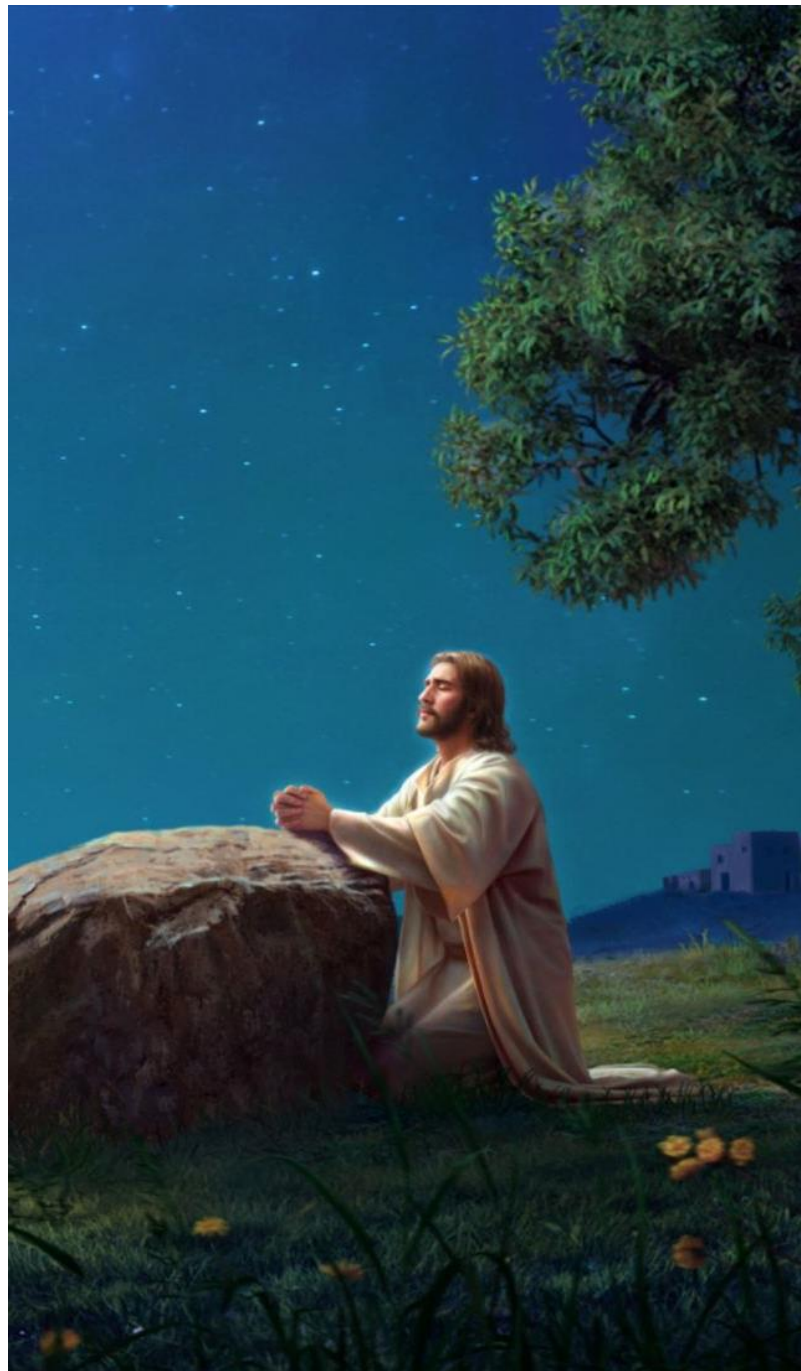
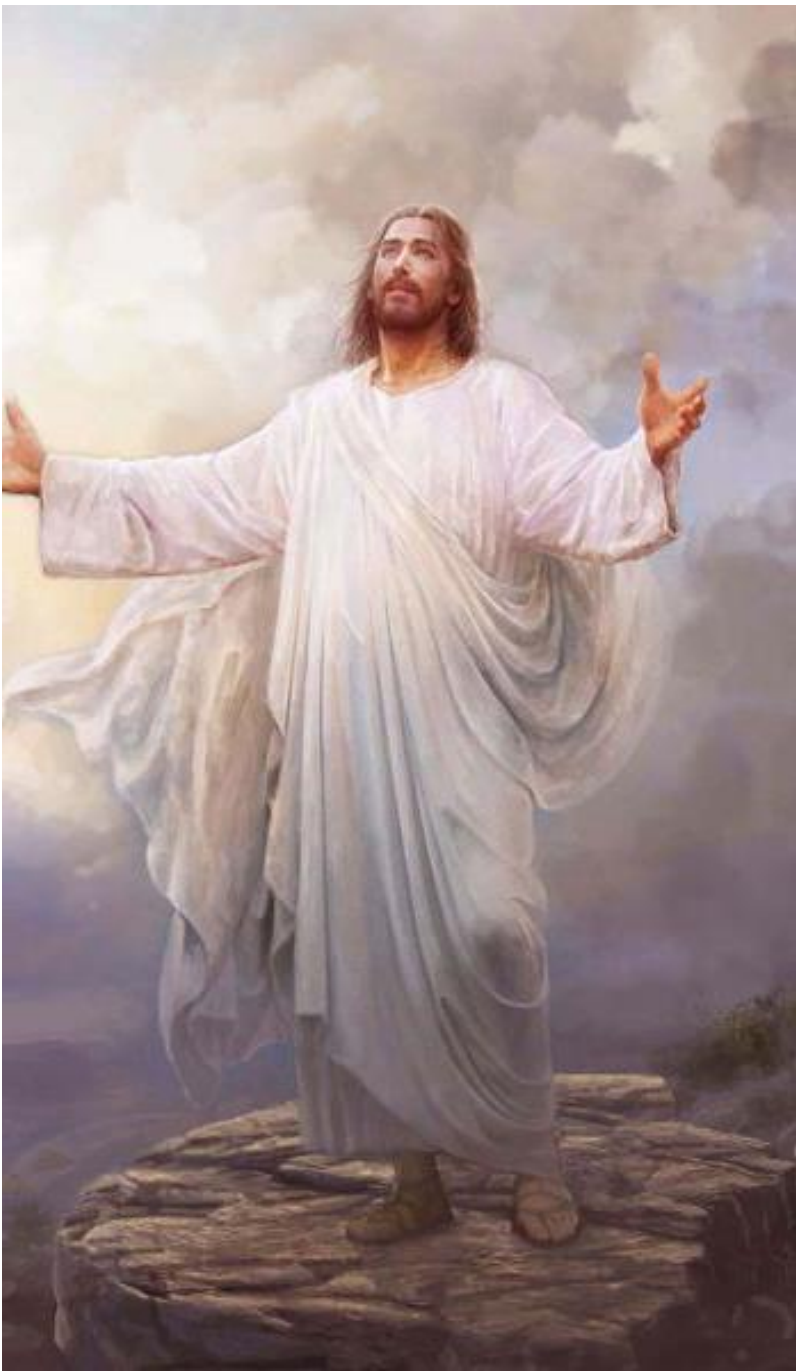
**Lord, to whom shall we go?
You have the words of eternal life;
John 6: 68b**

INTERCESSORY PRAYER

“Before God on Behalf of Others”

Col 4:12 Epaphras, who is one of yourselves, a servant of Christ Jesus, greets you, always remembering you earnestly in his prayers, that you may stand mature and fully assured in all the will of God.

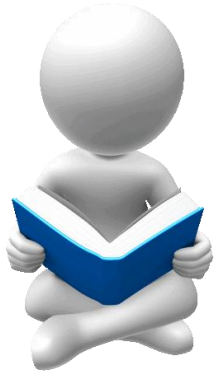
Colossians 4.12



We can preach the
Gospel of Christ no
further than we have
experienced the power
of it in our own hearts

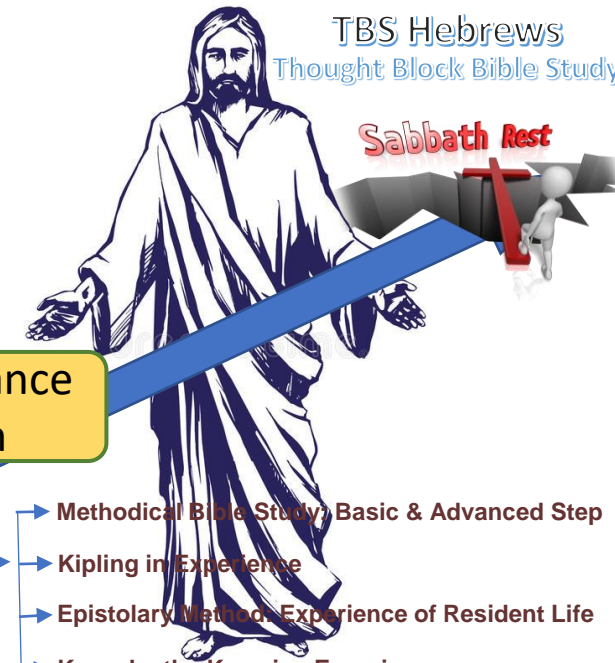
-George Whitefield





- Open
- Web Site Materials <https://www.otcpub.com/> **Brief Look See**
- Resources, Videos, PDF, Video & Sessions
- Welcome Open Prayer Songs – Discernment/Maturity Fri 6:30 PM CST May 31, 2024**
- THE LITERARY QUALITY OF SCRIPTURE AS SEEN BY THE EARLY CHURCH**
- Session Schedule: Next Session Date 5/21/24**
- Session Heb 1.5-9: Insights 2**

Heb 1: 5 For to what angel did God ever say, “Thou art my Son, today I have begotten thee”? Or again, “I will be to him a father, and he shall be to me a son”? 6 And again, when he brings the first-born into the world, he says, “Let all God’s angels worship him.” 7 Of the angels he says, “Who makes his angels winds, and his servants flames of fire.” 8 But of the Son he says, “Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom. 9 Thou hast loved righteousness and hated lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades.”



We are HIS HOUSE

- Building Blocks of Faith**
- Have LIFE
 - Testimony of the Father
 - Having Believed Evidence of Faith
 - Promise of the Spirit
- Building Blocks of Faith**
- Definitions
 - Synonyms
 - Apostolic/Scriptural Unfolding – NT Epistles Interpretive Lens
 - Exhortational Foundation

On to Maturity

- Building Blocks of Faith**
- Incarnate God; Birth God/Man; New Creation
 - Reality of the Blood; Human; Man
 - Curse/LIFE
 - Blood of Old/Blood of New
 - Cry of the Heart “Abba Father”; Peace with God
 - Experience of LIFE

Full Assurance of Faith

- Building Blocks of Faith**
- Methodical Bible Study: Basic & Advanced Step
 - Kipling in Experience
 - Epistolary Method: Experience of Resident Life
 - Know by the Knowing Experience

I never asked you to live the Christian life, I came to share MY LIFE with you.



- **When I Wake Up To Sleep No More**

The Literary Quality of Scripture as Seen by the Early Church

 Michael Graves

ABOUT AUTHOR

Tyndale Bulletin

 21 Views  22 Pages 1 File ▾

Show less ▲

Publisher: Tyndale House

Publication Name: Tyndale Bulletin



Michael Graves

Wheaton College

Faculty Member

THE LITERARY QUALITY OF SCRIPTURE AS SEEN BY THE EARLY CHURCH

Michael Graves

[LINK](#)


Summary

Christians in the first five centuries of the church lived in an environment that placed a high value on literary and rhetorical expression. Within this context, cultured critics of Christianity often disparaged the literary style of the Christian Bible in its Greek and Latin forms. The most common response in the first Christian centuries was to concede Scripture's simple style but to assert the superiority of its divine content. But eventually Christians began to suggest paradigms for seeing artistic crafting in the biblical text. One stream of thought, exemplified by Jerome, looked to the original language of the Old Testament to discover the literary quality of Scripture. Another stream of thought, developed by Augustine, explored the literary quality of Scripture by reflecting on the relationship between human conventions and divine inspiration.

Learning to Think as a Christian

March 14, 2024

Dear Marc,

Watch on  YouTube



We are pleased to announce a new class in our [Foundations program](#), [Essentials of Apologetics](#) by [Dr. Sean McDowell](#). Sean's concern is to help people think biblically, so the topics he covers are especially relevant for current issues.

- What is Apologetics?
- What is a Worldview?
- A Thoughtful Spiritual Quest
- Faith is not Blind
- Why Truth Matters
- Moral Argument for God
- Evidence for the Soul
- Intelligent Design
- Are Miracles Possible?
- Near-Death Experiences
- Evidence for the Resurrection
- Evidence for the Bible
- If God, Why Evil?
- Seven Tough Questions
- Question Beneath the Question
- Conversations with Skeptics



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LESSONS	ABOUT	RESOURCES	TRANSCRIPT	
1. Interview with Sean McDowell on Apologetics			1. What is Apologetics?	2. What is a Worldview?
3. A Thoughtful Spiritual Quest			4. Faith is not Blind	5. Why Truth Matters (Part 1)
6. Why Truth Matters (Part 2)			7. Moral Argument for God	8. Evidence for the Soul
9. Intelligent Design			10. Are Miracles Possible?	11. Near-Death Experiences
12. Evidence for the Resurrection (Part 1)			13. Evidence for the Resurrection (Part 2)	14. Evidence for the Bible (Part 1)
15. Evidence for the Bible (Part 2)			16. If God, Why Evil? (Part 1)	17. If God, Why Evil? (Part 2)
18. Seven Tough Questions			19. Question Beneath the Question	20. Conversations with Skeptics

Discernment unto Maturity
Experiential Christianity

Session 2D

May 31, 2024
Friday 6:30 – 8 PM CST

The LIFE Of GOD

TRUE GOD

Hebrews Chart A PDF

HEBREWS

CONSIDER JESUS, OUR GREAT HIGH PRIEST

Chart A

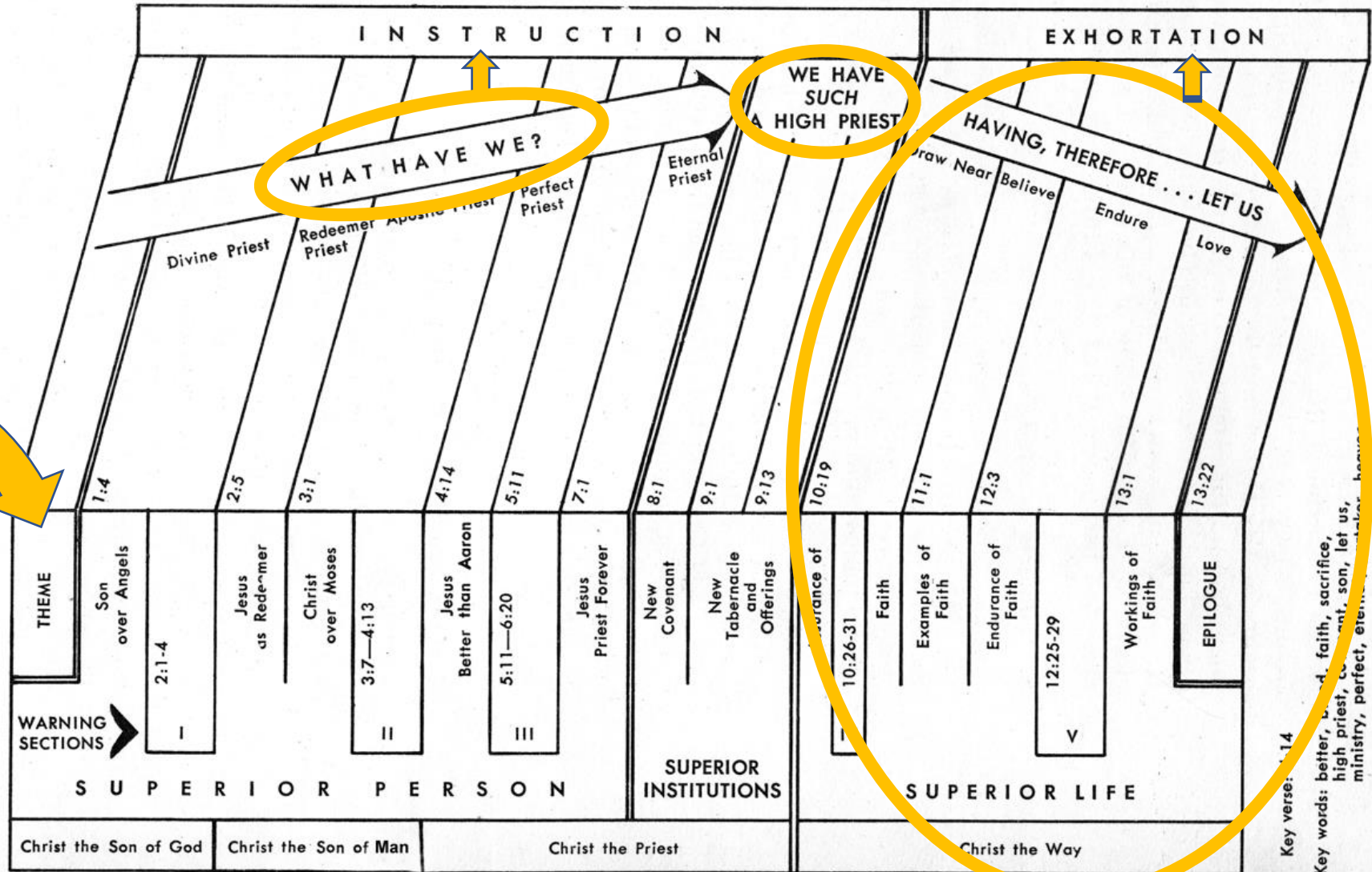
Hebrews
A Self-Study Guide
by [Irving L. Jensen](#)

HEBREWS



Study Guide
L. Jensen

We are Here



Key verse: 1:14

Key words: better, blood, faith, sacrifice, high priest, covenant, son, let us, ministry, perfect, eternal, tabernacle, offerings

The Epistle to the HEBREWS

5 For to what angel did God ever say, "Thou art my son, today I have begotten thee"? Or again, "I will be to him a father, and he shall be to me a son"? 6 And again, when he brings the first-born into the world, he says, "Let all God's angels worship him." 7 Of the angels he says, "Who makes his angels winds, and his servants flames of fire." 8 But of the Son he says, "Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom. 9 Thou hast loved righteousness and hated lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades." 10 And, "Thine, Lord, didst found the earth in the beginning, and the heavens are the work of thy hands; 11 they will perish, but thou remainest; they will all grow old like a garment, 12 like a mantle thou wilt roll them up, and they will be changed. But thou art the same, and thy years will never end." 13 But to what angel has he ever said, "Sit at my right hand, till I make thy enemies a stool for thy feet"? 14 Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?

11 In many and various ways God spoke of old to our fathers by the prophets; 2 but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world. 3 He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power. When he had made purification for sins, he sat down at the right hand of the Majesty on high, 4 having become as much superior to angels as the name he has obtained is more excellent than theirs.

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21 Therefore we must pay the closest attention to what we have heard, lest we drift away from it. 2 For we have seen that angels were declared by angels valid and every transgression or disobedience received a just retribution, 3 how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it is attested to us by those who heard him, 4 while God also bore witness by signs and wonders and various miracles and by gifts bestowed on us according to his own will.

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Who? What? Why? Where? When? How?



The Epistle to the Hebrews

RSV

Paragraph Format
for observations questions

Who?

What?

Why?

Where?

When?

How?



Para-Flip Book Kipling Questions: Methodology

LINK

Thought Block Bible Study

Three Levels of Observational Questions

Level 1 WHO? WHAT? WHY? WHERE? WHEN? HOW?

Level 2 Grammatical Connectives

Grammatical Connectives: coordinate and subordinate connectives used to relate the different types of clauses to each other. Some of them will be expressed by prepositional phrases which serve as connectives.

Four Categories

<u>TEMPORAL</u> or Chronological	<u>LOCAL</u> or Geographical	<u>LOGICAL</u>	<u>EMPHATIC</u>
after as before now then until when while	where	Reason-because, for, since, Result-so, then, therefore, thus, so then, hence, consequently, Purpose-that, in order that, so that, Contrast- but, yet, much more, although, however, nevertheless, other- wise. Comparison-also, as, as-so, just as-so, likewise, so also, so, even as, so accordingly, again. Series of Facts-and, first of all, last of all, or , finally, especially, secondly. Condition-if, unless.	truly only indeed now

Level 3 Observational/Interpretive Questions

The main purpose for asking ourselves questions is to make ourselves think more seriously about the meanings, implications and relationships of words, phrases , clauses, sentences, paragraphs, chapters and books. We are trying to determine what the author meant or implied by the words he used.

Several Kinds of Questions

- 1. Explanatory:** What does the term mean? How can it be defined? Characteristics? Is there a deeper meaning in the idea than appears on the surface?
- 2. Reason:** What is the reason for the term or idea? Why has the author used these particular terms? Would it make any difference if this idea were left out? Or stated differently? Could another term be used instead of this one? Would it change the meaning? Why is this term used in this particular place?
- 3. Implication:** What is involved in the ideas presented? What do the various terms imply? What is the importance of the terms used or of the combination of ideas? What is the significance of the verb tenses, connectives, grammatical constructions? Significance of the literary patterns used such as comparisons, contrasts, logical arrangements?
- 4. Relationship:** What is the relationship of words to other words? One part of the verse with other parts? Verses with verses? Paragraphs with paragraphs? Chapters with chapters? Relationship of the beginning and the ending of a chapter or a section?
- 5. Progression:** Is there progression in the thought pattern? Does it move toward a climax? Is one idea built on another? In a series of words or ideas, is there any significance in the order?

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Who? What? Why? Where? When? How?

Hebrews 1: 5-9

Heb 1: 5 For to what angel did God ever say, “Thou art my Son, today I have begotten thee”? Or again, “I will be to him a father, and he shall be to me a son”? **6** And again, when he brings the first-born into the world, he says, “Let all God’s angels worship him.” **7** Of the angels he says, “Who makes his angels winds, and his servants flames of fire.” **8** But of the Son he says, “Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom. **9** Thou hast loved righteousness and hated lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades.”



1

Mains

Main Ideas, Key Central Phrase



2

Bullets

Own Words Summary Phrases



3

Insights

What I Have Learned, New Knowledge or Expanded Applications



4

Prayers

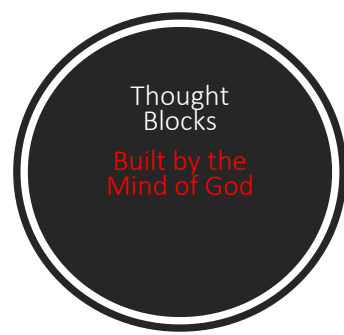
Knowing God’s Will Praying In Faith



5

Quad Relationships

The Same Or Similar Truth From A Different Perspective



Mains

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Mains

Son of God first-born, unique God above the angels

Bullets

God/Man Himself is the manifest Righteousness of God, God HIMSELF
Worship

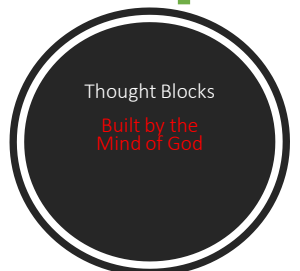
Insights

Prayers

Hebrews 1: 5-9

Quad Relationships

Hebrews RSV



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Son of God first-born, unique God above the angels

Mains Notes Here

This is God’s Son, Son is Righteous

Comparison of the Son to other beings

Research

Begotten brings first-born septer

Angels Winds flames of fire

God’s angels , worship him

anointed thee with the oil of gladness

What is the role of angels in post & pre incarnation?

Heb 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Hebrews 1: 5-9



2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, throughly furnished unto all good works.(KJV)



God inspired, in and through His Human Author, to the Understanding of the Believer



Son of God first-born, unique God above the angels

Mains
↓

Bullets
↙

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God/Man Himself is the manifest Righteousness of God, God HIMSELF
Worship

Insights ↘

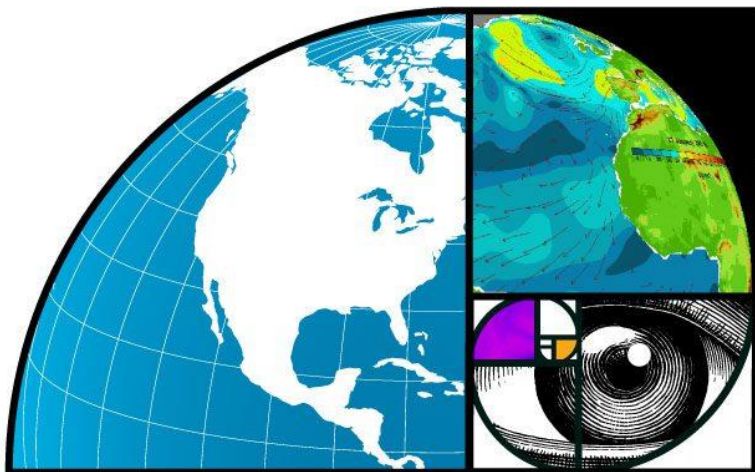
Insights Notes Here



Key Words can help focus our mind on possible 'Insights'

Thought Blocks
Built by the Mind of God

Hebrews 1: 5-9



BUILDING INSIGHTS THROUGH OBSERVATION

Hebrews 1: 5-9

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OBSERVATION



WHAT - Facts

INSIGHT



WHY - Motivation
WHO WHERE
WHEN HOW

Insights

Son of God first-born, unique God above the angels

Mains



Bullets



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God/Man Himself is the manifest Righteousness of God, God HIMSELF
Worship

Insights



Insights Notes Here

Take Note: The author wrote in his time period. What might be some significant factors as far as content/context?

Hebrews 1: 5-9

1 John RSV

Thought
Blocks

Built by the
Mind of God

Insights

Mains



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Son of God first-born, unique God above the angels

Bullets

God/Man Himself is the manifest Righteousness of God, God HIMSELF
Worship

Insights

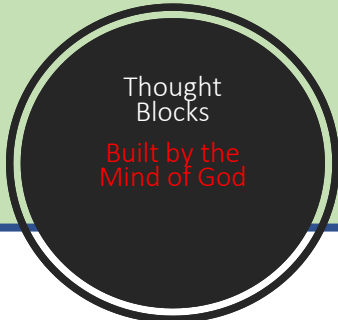


Insights Notes Here

Take Note: The author wrote in his time period. What might be some significant factors as far as content/context?

Hebrews 1: 5-9

1 John RSV



Next Bullet?

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How does Hebrews unpack the meaning of the above?

Find 4 Insights

HOW



Heb



*What got us here?
What was I thinking?*

Heb



*What got us here?
What was I thinking?*



*What got us here?
What was I thinking?*

Heb

Hebrews

Ephesians

Colossians

Galatians

1 John



*What got us here?
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Heb

Heb 1.6b Son greater than the angels

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Heb

Christian author had revelatory knowledge and understanding of the SON



*What got us here?
What was I thinking?*

Heb

Significance of the angels to the readers. Good and evil angels



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Heb

Hebrews

Ephesians

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Heb

Christian author had revelatory knowledge and understanding of the SON

What does the Author KNOW about the value of this bullet relative to the whole Epistle content? The Reasoning, Rationale and Mind Set purposing of the Author?

Heb

Significance of the angels to the readers. Good and evil angels

*What got us here?
What was I thinking?*



*What got us here?
What was I thinking?*



Heb

Author Knew the SON greater, also Knew oneness with the Son in HIS being greater and knew the LIFE Manifest in and through himself.



What got us here?

What does the Bullet do regarding the mind, heart and belief/faith of the Believer?

Heb

Hebrews

Ephesians

Colossians

Galatians

1 John

Insights

Heb 1.5-9

Heb 1.9b God elevates the Son , over all created, creation & as God

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Heb



*What got us here?
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Heb



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Heb



*What got us here?
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HOW

Insights

Heb 1.5-9

Heb 1.8a Son's throne/Kingdom eternal because He is God & We are included

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How does Hebrews unpack the meaning of the above?

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HOW



Heb



*What got us here?
What was I thinking?*

Heb



*What got us here?
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*What got us here?
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Heb

Hebrews

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*What got us here?
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Heb

Insights

Heb 1.5-9

The God/Man Himself is the manifest
Righteousness of God, God HIMSELF
Worship

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*How does Hebrews
unpack the meaning
of the above?*

Find 4 Insights



Heb 2. 9-11



*What got us here?
What was I thinking?*

Heb 5.9



*What got us here?
What was I thinking?*

Heb 6.4.b



*What got us here?
What was I thinking?*

Heb 7.26-27



*What got us here?
What was I thinking?*

Hebrews

Ephesians

Colossians

Galatians

1 John

HOW

Prayers

Mains



Son of God first-born, unique God above the angels

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Insights

Bullets

God/Man Himself is the manifest Righteousness of God, God HIMSELF
Worship

Prayers

Prayers Notes Here

• TYPES OF PRAYERS

- Type 1 – Worship and Praise.
- Type 2 – Petition and Intercession. ...
- Type 3 – Supplication. ...
- Type 4 – Thanksgiving. ...
- Type 5 – Spiritual Warfare.

Hebrews 1: 5-9

Hebrews RSV

Built by the
Mind of God

LINK

(All manner/kinds of pray
Praying always with ALL PRAYER and
supplication in the Spirit,
and watching thereunto with
all perseverance and supplication
for all saints; (Eph 6:18)



LINK



language.foundation's
video dictionary

SUPPLICATION

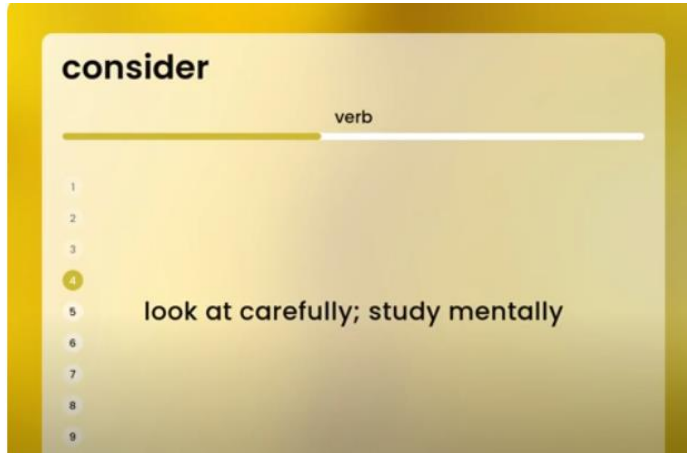
LINK

HOW TO EXPERIENCE GOD IN

Prayer



Heb 3:1 Therefore, holy brethren, who share in a heavenly call, consider Jesus, the apostle and high priest of our confession.



STRONGS G2657:

κατανοέω, **κατάνω**; imperfect **κατενωσυν**; 1 aorist **κατενόησα**; from Herodotus down; the Sept. here and there for **קָאָה, הִבִּיט, הִתְבּוֹנֵן**;

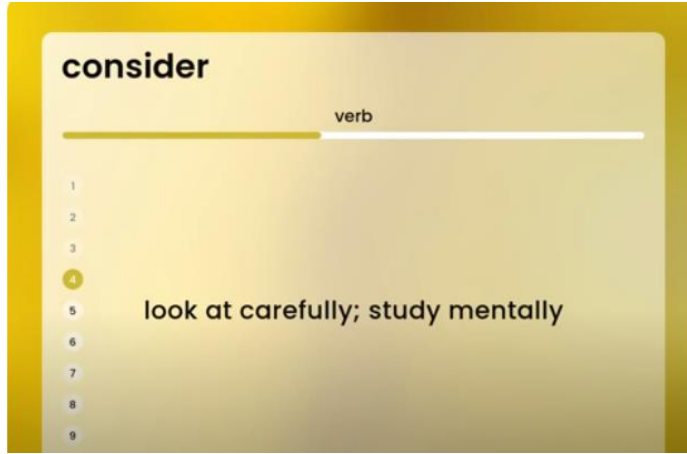
1. **to perceive, remark, observe, understand:** **τί**, Matthew 7:3; Luke 6:41; Luke 20:23; Acts 27:39.
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CONTEMPLATION

[LINK](#)

MYSTICISM in our MIDST
The Dangers of Contemplative Christianity

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CONTEMPLATION

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Prayers

Mains



Son of God first-born, unique God above the angels

Insights

Bullets

God/Man Himself is the manifest Righteousness of God, God HIMSELF
Worship

Prayers

Prayers Notes Here

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Hebrews 1: 5-9

Hebrews RSV

Built by the Mind of God

QUAD

Son of God first-born, unique God above the angels

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Bullets
↓

God/Man Himself is the manifest Righteousness of God, God HIMSELF Worship

Insights →

Prayers
↓

Quad Relationships

Hebrews	Ephesians	Colossians	Galatians	1 John
<small>1:1 That word of Christ Jesus by which he will inherit all things, and through whom he made the world and the things therein. 1:2 He is the image of the invisible God, the first-born of the Father, who has been begotten before all things, and who is full of grace and truth. 1:3 All things were made through him, and without him nothing was made that has been made. 1:4 In him all things were created, things visible and things invisible, whether thrones or dominions, principalities or powers, all things that were created, whether they be seen or unseen, for through him all things were created, and he sustains all things by his word. 1:5 For to what angel did God ever say, "Thou art my Son, today I have begotten thee"? 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Topics & Concepts →
Hebrews 1: 5-9

Thought Blocks
Built by the Mind of God

Hebrews RSV

QUA

Son of God first-born, unique God above the angels

Mains

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Bullets

God/Man Himself is the manifest Righteousness of God, God HIMSELF Worship

Insights

[Empty box for insights]

Prayers

[Empty box for prayers]

Quad Relationships

Hebrews

Hebrews 1: 5-9

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Topics & Concepts

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Built by the Mind of God

QUAD

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Bullets

Insights



God/Man Himself is the manifest Righteousness of God, God HIMSELF Worship

Prayers



Quad Relationships

Colossians

Hebrews 1:1-9

1:1-9

Topics & Concepts

1/1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the saints and brethren in Christ at Colossae:
2 Grace to you and peace from God our Father and the Lord Jesus Christ, the Son of His glory,
3 through whom we have heard of your faith in Christ Jesus and of the love which you have for all the saints,
4 because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel which has come to you, and indeed in the whole world it is bearing fruit and growing—so among yourselves, from the day you heard and understood the grace of God in truth,
5 as you learned it from Epaphras our beloved fellow servant. He is a faithful minister of Christ on our behalf and has made known to us your love in the Spirit.
6 And so, from the day we heard of it, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding,
7 so that you may lead a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God.
8 May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy,
9 giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light.
10 He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son,
11 in whom we have redemption, the forgiveness of sins.
12 He is the image of the invisible God, the first-born of all creation,
13 for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him.
14 He is before all things, and in him all things hold together.
15 He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent.
16 For in him all the fullness of God was pleased to dwell,
17 and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.
18 And who, once you were estranged and hostile in mind, doing evil deeds,
19 he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and without blemish,
20 if only you continue to stand firm in the faith, and do not let yourselves be moved by the teaching of men, for you have laid the foundation of your life on the rock of the Son of God, who raised us from the dead.
21 So let us not let our love be profane, but let us love one another with pure hearts, in the hope that we may receive his glory.
22 Do not exchange the truth for a lie, and worship and serve created things rather than the Creator, who is blessed forevermore. Amen.
23 For what you were once ignorant, God has now made known to us in his Son, in whom the image of the invisible God has been revealed,
24 who is the true and living God, who does not change, and who is the Father of the Fatherless and the Lord of the Lords, and who is forever blessed, honor and glory to the Father through the Son, in the Spirit, from now and forevermore. Amen.
25 Do not throw away your confidence, for it will be richly rewarded.
26 Do not let yourselves be troubled by what you see, for what is visible is not what will be.
27 For who has made visible the things that are not seen, the things that are eternal, which are not made with hands?
28 For his glory is invisible, and he is the one who is seen and not seen, who is the Father of the Fatherless and the Lord of the Lords, who is forever blessed, honor and glory to the Father through the Son, in the Spirit, from now and forevermore. Amen.
29 So let us hold on to what we have seen and heard, so that we may not lose what we have.
30 For we have a firm and reliable anchor for our souls, and it reaches into heaven where the city of God is built,
31 and its foundation is the Son of God, who is Jesus the Christ, who has been raised from the dead.
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1/1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the saints and brethren in Christ at Colossae:
2 Grace to you and peace from God our Father and the Lord Jesus Christ, the Son of His glory,
3 through whom we have heard of your faith in Christ Jesus and of the love which you have for all the saints,
4 because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel which has come to you, and indeed in the whole world it is bearing fruit and growing—so among yourselves, from the day you heard and understood the grace of God in truth,
5 as you learned it from Epaphras our beloved fellow servant. He is a faithful minister of Christ on our behalf and has made known to us your love in the Spirit.
6 And so, from the day we heard of it, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding,
7 so that you may lead a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God.
8 May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy,
9 giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light.
10 He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son,
11 in whom we have redemption, the forgiveness of sins.
12 He is the image of the invisible God, the first-born of all creation,
13 for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him.
14 He is before all things, and in him all things hold together.
15 He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent.
16 For in him all the fullness of God was pleased to dwell,
17 and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.
18 And who, once you were estranged and hostile in mind, doing evil deeds,
19 he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and without blemish,
20 if only you continue to stand firm in the faith, and do not let yourselves be moved by the teaching of men, for you have laid the foundation of your life on the rock of the Son of God, who raised us from the dead.
21 So let us not let our love be profane, but let us love one another with pure hearts, in the hope that we may receive his glory.
22 Do not exchange the truth for a lie, and worship and serve created things rather than the Creator, who is blessed forevermore. Amen.
23 For what you were once ignorant, God has now made known to us in his Son, in whom the image of the invisible God has been revealed,
24 who is the true and living God, who does not change, and who is the Father of the Fatherless and the Lord of the Lords, who is forever blessed, honor and glory to the Father through the Son, in the Spirit, from now and forevermore. Amen.
25 Do not throw away your confidence, for it will be richly rewarded.
26 Do not let yourselves be troubled by what you see, for what is visible is not what will be.
27 For who has made visible the things that are not seen, the things that are eternal, which are not made with hands?
28 For his glory is invisible, and he is the one who is seen and not seen, who is the Father of the Fatherless and the Lord of the Lords, who is forever blessed, honor and glory to the Father through the Son, in the Spirit, from now and forevermore. Amen.
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Hebrews RSV

Thought Blocks

Built by the Mind of God

QUAD **Son of God first-born, unique God above the angels**

Mains

Insights

Bullets

Prayers

Heb 1: 5 For to what angel did God ever say, "Thou art my Son, today I have begotten thee"? Or again, "I will be to him a father, and he shall be to me a son"? **6** And again, when he brings the first-born into the world, he says, "Let all God's angels worship him." **7** Of the angels he says, "Who makes his angels winds, and his servants flames of fire." **8** But of the Son he says, "Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom. **9** Thou hast loved righteousness and hated lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades."

God/Man Himself is the manifest Righteousness of God, God HIMSELF Worship

Quad Relationships

Galatians

Hebrews 1: 5-9

1: 1 Paul an apostle—not from men nor through man, but through Jesus Christ and God the Father... **1: 2** To the saints who are in Jerusalem... **1: 3** Grace to you and peace from God the Father and our Lord Jesus Christ... **1: 4** For the Father, who is the Father of glory, has anointed Jesus with the Holy Spirit and power... **1: 5** For to what angel did God ever say, "Thou art my Son, today I have begotten thee"?... **1: 6** And again, when he brings the first-born into the world, he says, "Let all God's angels worship him."... **1: 7** Of the angels he says, "Who makes his angels winds, and his servants flames of fire."... **1: 8** But of the Son he says, "Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom."... **1: 9** Thou hast loved righteousness and hated lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades."

Galatians 1: 1-9

1: 1 Paul, an apostle of Jesus Christ by the will of God the Father and of our Lord Jesus Christ, the Son of God... **1: 2** To the churches in Galatia... **1: 3** Grace to you and peace from God the Father and our Lord Jesus Christ... **1: 4** For the Father, who is the Father of glory, has anointed Jesus with the Holy Spirit and power... **1: 5** For to what angel did God ever say, "Thou art my Son, today I have begotten thee"?... **1: 6** And again, when he brings the first-born into the world, he says, "Let all God's angels worship him."... **1: 7** Of the angels he says, "Who makes his angels winds, and his servants flames of fire."... **1: 8** But of the Son he says, "Thy throne, O God, is for ever and ever, the righteous scepter is the scepter of thy kingdom."... **1: 9** Thou hast loved righteousness and hated lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades."

Topics & Concepts

Thought Blocks
Built by the Mind of God

Hebrews RSV

Galatians RSV

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Hebrews

Ephesians

Colossians

Galatians

1 John

Thoughts of NOTE

What is the Group?

What is the Focus?

What is the Goal?

Where does it Originate?



Quad Summary of Hebrews 1. 5-9

Hebrews

Ephesians

Colossians

Galatians

1 John

Thoughts of NOTE

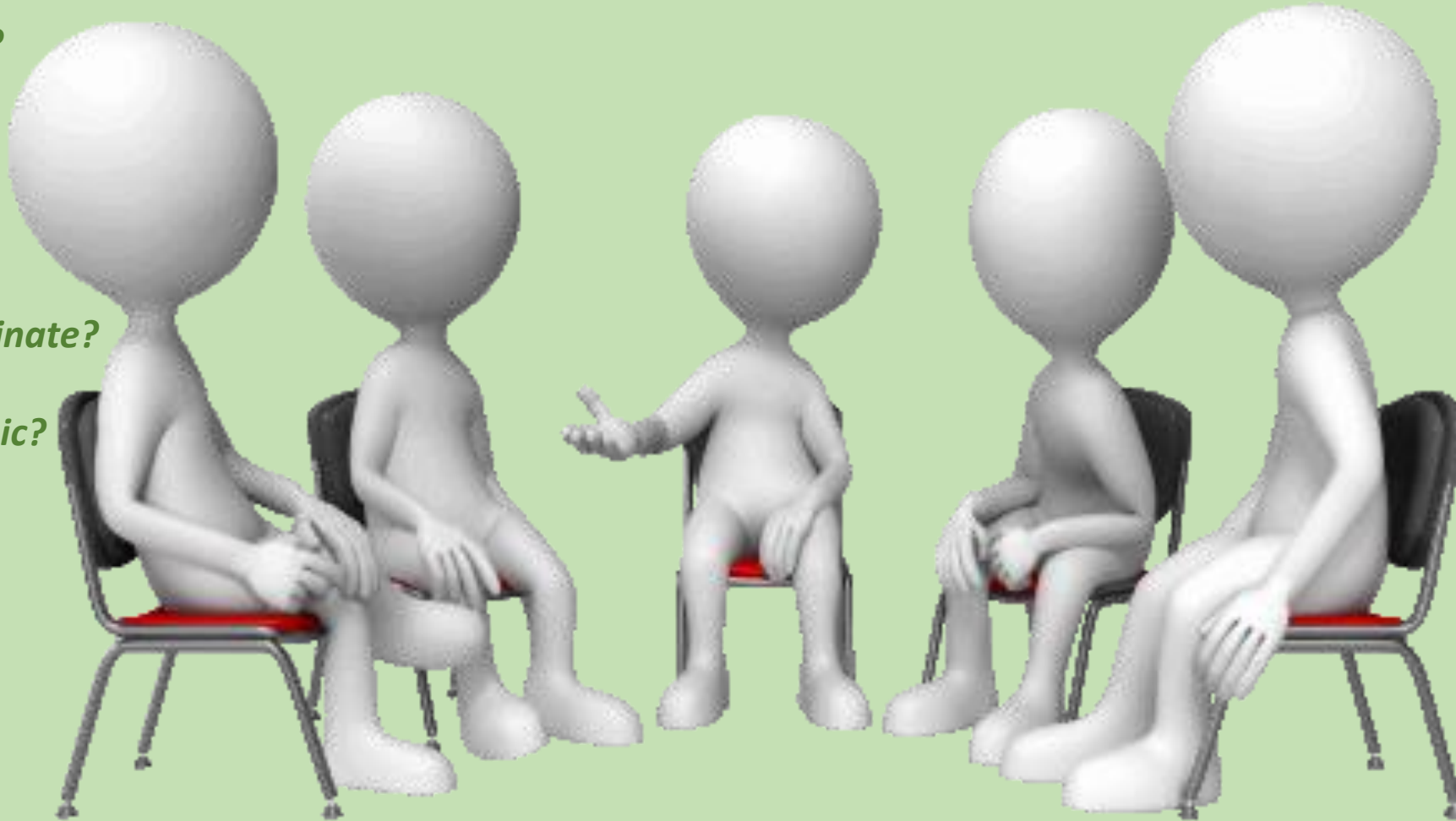
What is the Group?

What is the Focus?

What is the Goal?

Where does it Originate?

What is the Dynamic?



Quad Summary of Hebrews 1. 5-9

Hebrews

Ephesians

Colossians

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What is the Group?

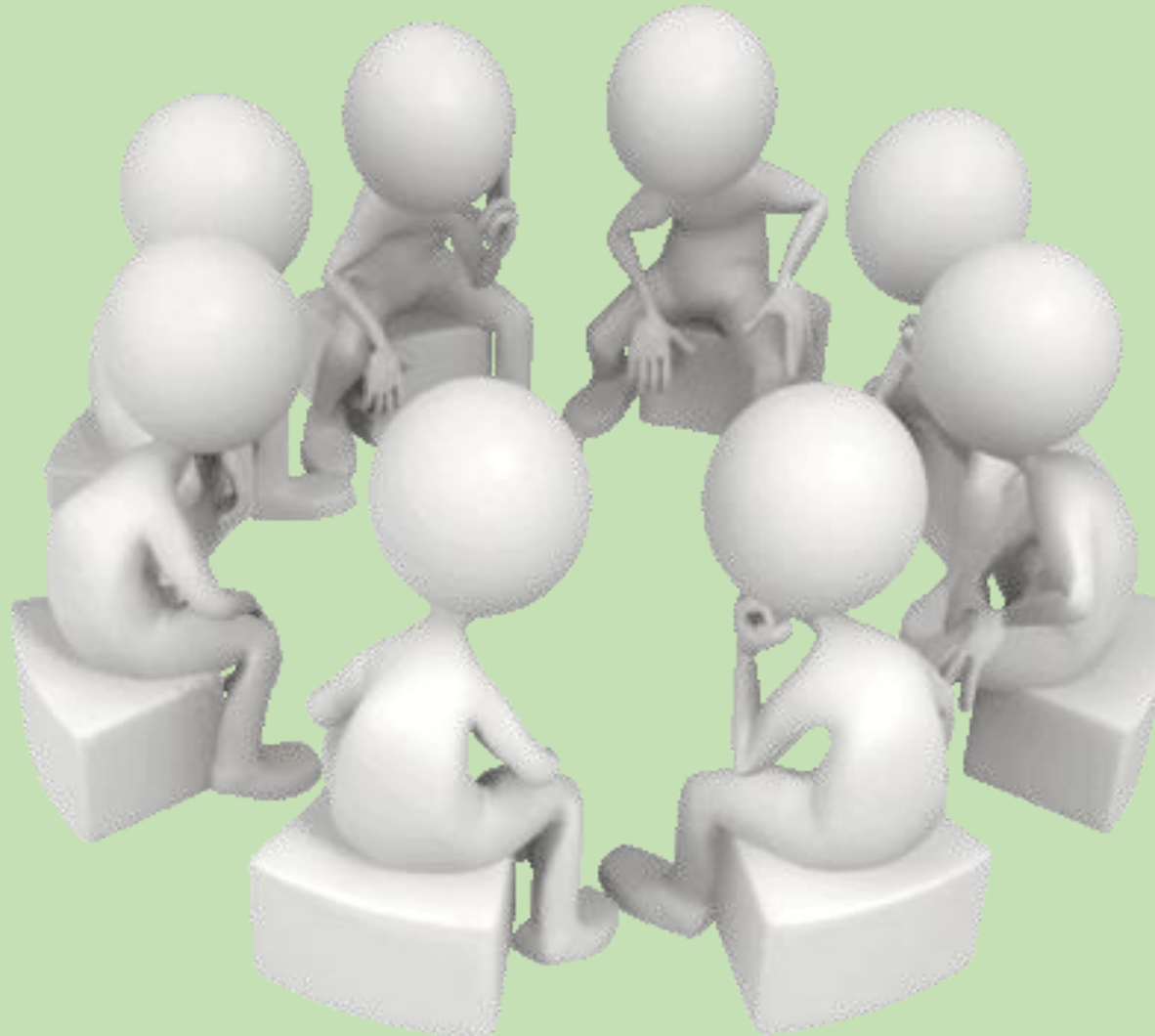
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What is the Culmination?



Quad Summary of Hebrews 1. 5-9

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Thoughts of NOTE

What is the Group?

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What is the Culmination?

What is the Vindication of God's Name?



Quad Summary of Hebrews 1. 5-9

The culmination is the end point or final stage of something you've been working toward or something that's been building up.

Hebrews

Ephesians

Colossians

Galatians

1 John

Thoughts of NOTE



Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Joh 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. 29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. 30 As he spake these words, many believed on him. 31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free.

What is the Group?

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Quad Summary of Hebrews 1. 5-9

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QUALITY

Mains



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Hebrews 1: 5-9

1:1-4:16. The author of Hebrews writes to Jewish Christians who were being persecuted and were tempted to return to Judaism. He writes to encourage them to remain faithful to Christ, who is the Son of God, and to persevere in their faith. The author uses a variety of rhetorical devices, including metaphors and allusions, to emphasize the superiority of Christ over the angels and the Law. The book is written in a highly literary style, with a focus on the beauty and majesty of God's creation and the glory of Christ. The author's main message is that Christ is the Son of God, and that those who believe in Him will receive eternal life. The book is divided into four main sections: the introduction (1:1-4), the superiority of Christ over the angels (1:5-14), the superiority of Christ over the Law (2:1-18), and the final exhortation (3:1-4:16). The author's argument is based on the fact that Christ is the Son of God, and that those who believe in Him will receive eternal life. The author's main message is that Christ is the Son of God, and that those who believe in Him will receive eternal life.

Topics & Concepts

Bullets

God/Man Himself is the manifest Righteousness of God, God HIMSELF Worship

Hebrews

Ephesians

Colossians

Galatians

1 John

Thoughts of NOTE

Insights



Prayers



Summary of Hebrews 1: 5-9

Hebrews RSV

Hebrews RSV

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Summary of Hebrews 1. 5-9

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Container for LIFE stuff

Looking for content of Jesus building to full assurance of faith and the revelation from the Holy Spirit. Also the how of this.

Reason and rationale = understanding how the blood works?

How does this paragraph serve as a foundation stone?

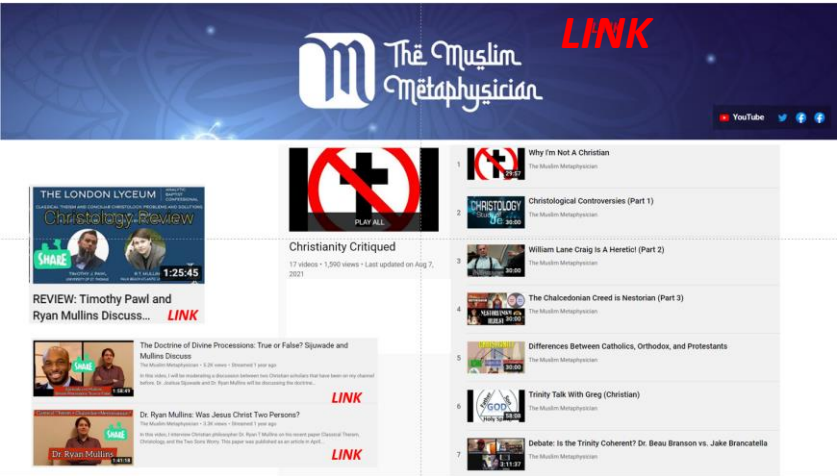
What has been established?

Are there specific things we may expect to be unpacked?

What things may we anticipate to be built up or broadened out?

What might I expect to experience in my fellowship with Jesus?

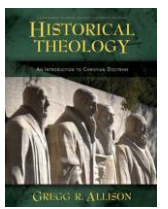
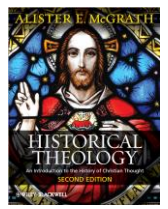
LINKS & RESOURCES



House of God



Historical Theology [LINK](#)

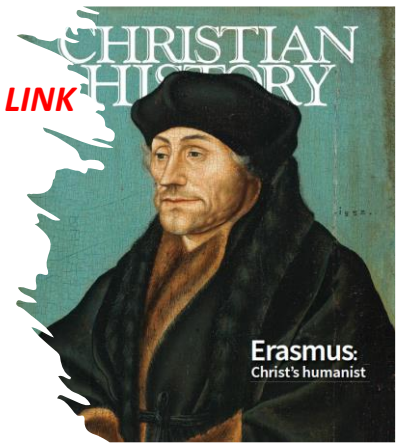


[LINK](#)

Christ In You PP



Chapter 17 THE PERSON OF JESUS CHRIST [LINK](#)

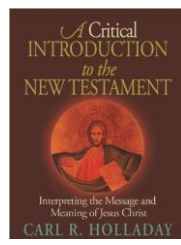


The Gospels in Early Christian Literature [LINK](#)



LIFE IS IN THE BLOOD: ENVISIONING ATONEMENT WITH REGARDS TO LEVITICAL THEOLOGY
Melanie Bair [LINK](#)

A_Critical_Introduction_to_the_New_Testament [LINK](#)

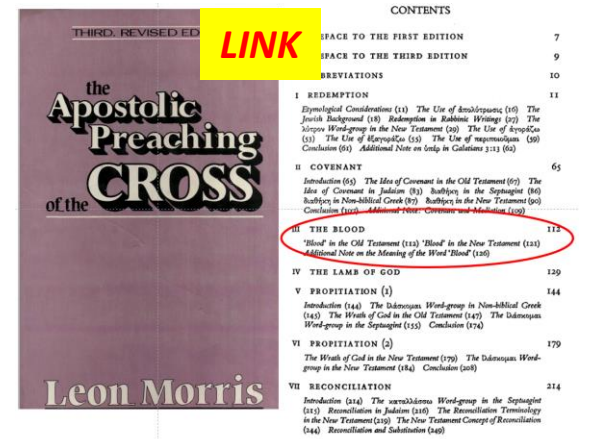


THE MEANING OF THE WORD 'BLOOD' IN SCRIPTURE

[Andrew Murray](#)
[The Kingdom of God is Within You](#)



BY THE REV. A. A. M. STIBBS
Vice-Principal, Oak Hill Theological College, London



All of Christ's Actions are for our *Salvation*:
Christ's Humanity as Instrument (ὄργανον,
organon) of His Divinity



Book of Hebrews Summary: **Video Link**
A Complete Animated Overview

An Inductive Book Study: **IBS Link**
Introduction Focus

What is the Bible? **Video Link**

The Story of the Bible **Video Link**



LINK
Study Resources

[The Kingdom of God is Within You](#)

[Sabbath Rest Presentation A PDF](#)

[CWC SabbathRest Sessions VC9 100820](#)

[HOA Introduction.pdf](#)

[Foundation Teaching Lesson - Made Us Alive](#)

[Eph-4-Hebrews-intro](#)

[Hermeneutical Lens](#)

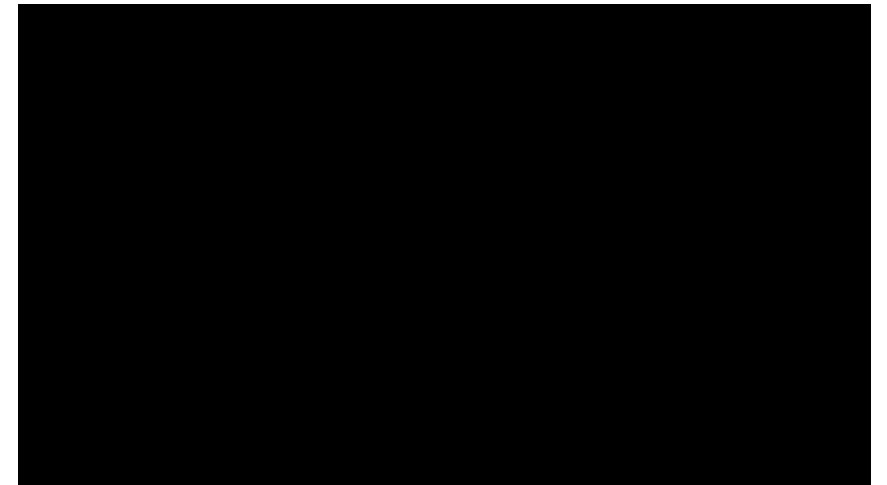
[Experiential Knowledge of God](#)

[HebInductiveStudyRSV6-9.pdf](#)



- *The question is:*

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Thinking Through Salvation

N.T. Wright Online
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Thinking Through Salvation is a 9-episode series from Adrians and N.T. Wright Online exploring what the Bible really means when it talks about salvation and how we can incorporate that understanding into our everyday lives.

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- What Happens When You Die? | Thinking Through Salvation | Episode 2
- The Story of Salvation in the Bible | Thinking Through Salvation | Episode 3
- The Story of Salvation in the Bible 2 | Thinking Through Salvation | Episode 4
- The Story of Salvation in the Bible 3 | Thinking Through Salvation | Episode 5
- Just How Fallen is Creation? | Thinking Through Salvation | Episode 6
- How Creation Gets Rescued | Thinking Through Salvation | Episode 7
- Why Do We Need Salvation? | Thinking Through Salvation | Episode 8
- Why Does Salvation Matter Now? | Thinking Through Salvation | Episode 9

Resources

Ephesians Intro | A letter from another planet! **LINK**

What is the purpose of the Book of Ephesians? **LINK**

Book of Colossians Summary: A Complete Animated Overview **LINK**

PAUL'S LETTER TO THE COLOSSIANS

PAUL'S LETTER TO THE GALATIANS

Galatians: The Beginning and the Ending | N.T. Wright Online **LINK**

APOSTLE PAUL: Letter to the Colossians - Biblical Study w/ Professor N.T. Wright **LINK**

Brief Introductions

People of Promise

N.T. Wright Online
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People of Promise is a weekly devotional series introducing the rhythms of biblical stories in the Church year.

People of Promise video devotionals arrive every Monday through the liturgical seasons of Lent, Easter, and Advent. Make sure you like the videos and subscribe to our channel so you never miss a single one.

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- Leont as Weeping Together | John 11:38-44 | N.T. Wright Online
- Leont as a Fulfillment of Creation | John 19:1-6 | N.T. Wright Online
- Leont as Humility | Philippians 2:5-8 | N.T. Wright Online
- Holy Sinner People | Romans 6:1-4 | N.T. Wright Online
- How We Recognize Jesus | Luke 24:28-35 | N.T. Wright Online
- Believing Thomas | John 20:26-29 | N.T. Wright Online
- When Love is Too Hard | John 21:15-19 | N.T. Wright Online
- Resurrection Now | Acts 4:1-4 | N.T. Wright Online
- Now and Not Yet | Corinthians 15:20-28 | N.T. Wright Online
- God of True Justice | Acts 17:29-32 | N.T. Wright Online
- People of Celebration and Waiting | Isaiah 64:1-2
- People of Celebration and Waiting | Advent | Isaiah 64:1-2 WITH GLOSE

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Curious Christian

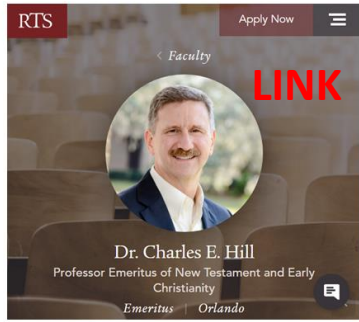
How to Choose the Best Bible Translation? **LINK**

October 5, 2023

Curious Christian

What Does the Bible Say About the Body of Christ? **LINK**

November 6, 2023



About Dr. Hill

Dr. Charles Hill joined RTS-Orlando in 1994 and serve as John R. Richardson Professor of New Testament and Early Christianity until his retirement in May 2021. He taught core courses on Hebrews-Revelation and New Testament Greek, and is now Professor Emeritus of New Testament and Early Christianity. After receiving his Ph.D. from Cambridge University, Dr. Hill taught at Northwestern College in Iowa.

Dr. Hill has significant research interest in the Johannine Corpus, New Testament books associated with the Apostle John (Gospel of John, 1-3 John and Revelation). He also has researched and written extensively on several issues related to the early church fathers, particularly early Christian views of the end times, the canon of the New Testament and the New Testament manuscript tradition. Dr. Hill's most recent publications include *Who Chose the Gospels? Probing the Great Gospel Conspiracy* (Oxford University Press, 2010) and *The Early Text of the New Testament* (Oxford University Press, 2012), edited with RTS Professor Michael J. Kruger.

**"The Truth Above All Demonstration":
Scripture in the Patristic Period to Augustine.**

TWO **LINK**

**"The Truth Above All Demonstration":
Scripture in the Patristic Period to Augustine**

Charles E. Hill

Nearly two millennia after their latest constituent member saw the light of day, the books that make up the Christian Bible continue to play an indispensable role in the spiritual lives of churches and individual believers. Yet today, many who wish to honor Scripture as the word of God can scarcely do so unaware that nearly every aspect of the study and use of their prized volume is under dispute. Whether the topic be the origins of Scripture's individual books, the early scribal transmission of those books, their eventual collection into an exclusive "canon," their interpretation, their reliability or truthfulness, or the role they play in the church's attempt to define itself (and others), the reader of Scripture faces no lack of critical scrutiny. It is not surprising, then, that many should think of looking to the "pre-critical" past and should hark back specifically to the early centuries of the Christian era, when the foundations for scriptural exegesis in the Christian tradition were being laid and when Scripture was finding its place in the worshiping life of the church.

Knowledge and its Limits in Clement of Alexandria **LINK**

Introduction

LINK

**Knowledge and its Limits in
Clement of Alexandria and Gregory
of Nyssa**

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The article considers the epistemologies of Clement of Alexandria and Gregory of Nyssa. While Clement's theory of knowledge is pitched against scepticism, arguing that Christians have the boon of revealed knowledge from which a science can be deduced, Gregory starts from confidence in sense perception and empirical observation. For him, however, difficulties arise when the human mind seeks to move from the observable aspect of the world to underlying, intelligible reality, the soul and God. Ultimately, both Clement and Gregory affirm 'apophaticism', but it emerges here why this means something rather difficult to both of them.

Introduction

Johannes Zachhuber
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In this introduction to the volume, Gregory of Nyssa's *Hexameron* is presented as a work of early Christian philosophy. It is contextualised within the author's life and literary career. Some summary remarks are devoted to the content and argument of the treatise. In another section, its historical background is sketched against the history of the exegesis of the *Hexameron* beginning with Philo of Alexandria. Relationships with Plato's *Timaeus*, Stoicism, and the thought of Origen are also considered. A final part discusses some key themes in the writing, simultaneous creation, the origin of matter, and the doctrine of logos. As these will be more fully investigated in the other chapters of the volume, the introduction refers to the relevant places where further information on these issues can be found.

Resources



Dimitrios Pallis

I am a researcher specializing in theology and philosophy in late antique Christian Platonism and modern Greek Orthodox thought. I am the author of over twenty book chapters and research articles and a treatise in these areas. I am also a regular contributor to scholarly encyclopedias, dictionaries, and international conferences. My recent work is focused on Plato, the Scripture, and the Christian liturgy as sources that have shaped the intellectual identity of ancient Christian writers. Four major studies among the ones I have recently published

**Re-Thinking Clement the Philosopher
of the Corpus Dionysiacum**

LINK

**"Re-Thinking Clement the Philosopher
of the Corpus Dionysiacum", Academia
Letters, Article 4344, San Francisco,
CA, 2021, 1-8 (approx. 3,000 words)**

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Some modern researchers have identified the 'Clement the philosopher' mentioned in On the Divine Names V9 of Dionysius the Areopagite with Clement of Alexandria or with a pagan philosopher who was a contemporary of Dionysius or from a more distant past. The present essay develops an interpretation of the above passage in the context of the attempt of the author to stage the structure and contents of his writings so as to persuade his readers of his apostolic identity. Thus, it argues that it would be proper to examine whether the identity of Clement the philosopher in this passage is compatible with the carefully constructed identity of Dionysius. It proposes that it is possible to understand Clement the philosopher as a reference to Clement of Rome because the information we have about him is consistent with Dionysius' professed identity, and also because there were earlier Christian traditions that represented Clement of Rome as related to the apostle Paul, the purported teacher of Dionysius, and trained in Greek philosophy. **Keywords:** Dionysius the Areopagite, Paul the Apostle, Clement of Rome, Clement of Alexandria, Principles of Beings, Scripture, Greek Patristics, Plato, Proclus, Platonism. This is the official academic Journal of the Academia.edu digital forum or website. It is an open access Journal that publishes peer-reviewed research articles authored by scholars in English.

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1:1 In many and various ways God spoke of old to our fathers by the prophets; 2 but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom also he created the world. 3 He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power. When he had made purification for sins, he sat down at the right hand of the Majesty on high. 4 Having become as much superior to angels as the name he has obtained is more excellent than theirs.

5 For to what angel did God ever say, "Thou art my Son, today I have begotten thee"? Or again, "I will be to him a father, and he shall be to me a son"? 6 And again, when he brings his first-born into the world, he says, "Let all God's angels worship him." 7 Of the angels he says, "Who makes his angels winds, and his servants flames of fire." 8 But of the Son he says, "Thy throne, O God, for ever and ever, the right scepter is the scepter of thy kingdom. 9 Thou hast loved high-enthroned and hated lawlessness; therefore God, thy God, has anointed thee with the oil of gladness beyond thy comrades." 10 And, "Thou, Lord, didst found the earth in the beginning, and the heavens are the work of thy hands; 11 they will perish, but thou remainest; they will all grow old like a garment, 12 like a mantle thou wilt roll them up, and they will be changed. But thou art the same, and thy years will never end." 13 But to what angel has he ever said, "Sit at my right hand, till I make thy enemies a stool for thy feet"? 14 Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?

2:1 Therefore we must pay the closer attention to what we have heard, lest we drift away from it. 2 For if the message declared by angels was valid and every transgression or disobedience received a just retribution, 3 how shall we escape if we neglect such a great salvation? This was declared at first by the Lord, and it was attested to us by those who heard him. 4 And while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his own will.

5 For it was not to angels that God subjected the world to come, of which we are speaking. 6 It has been testified so often where, "What is man that thou art mindful of him, or the son of man, that thou carest for him? 7 Thou didst make him for a little while lower than the angels, thou hast crowned him with glory and honor, 8 putting everything in subjection under his feet." Now in putting everything in subjection to him, he left nothing outside his control. As it is, we do not yet see everything in subjection to him. 9 But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor, because of the suffering of death, so that by the grace of God he might taste death for every one.

10 For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the pioneer of their salvation perfect through suffering. 11 For he who sanctifies and those who are sanctified have all one origin. Therefore why he is not ashamed to call them brethren, 12 saying, "I will proclaim thy name, my brethren, in the midst of the congregation I will praise thee." 13 And again, "I will put my trust in him." And again, "Here am I, and the children God has given me."

14 Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, 15 and deliver all those who through fear of death were subject to lifelong bondage. 16 For surely it is not with angels that he is concerned, but with the descendants of Abraham. 17 Therefore he had to be made like his

brethren in every respect, so that he might become a merciful and faithful high priest in service to God, to make expiation for the sins of the people. 18 For because he himself has suffered and been tempted, he is able to help those who are tempted.

3:1 Therefore, holy brethren, who share in a heavenly call, consider Jesus, the apostle and high priest of our confession. 2 He was faithful to him who appointed him, just as Moses also was faithful in God's house. 3 Yet Jesus has been counted worse off than Moses because he was appointed as the builder of a house as more honor than the house. 4 (For every house is built by someone, but the builder of all things is God.) 5 Now Moses was faithful in all God's house as a servant, to testify to the things that were to be spoken later. 6 But Christ was faithful over God's house as a son. And we are his house if we hold fast our confidence and abide in our hope.

7 Therefore, as the Holy Spirit says, "Today, when you hear his voice, 8 do not harden your hearts as in the rebellion, on the day of testing in the wilderness. 9 where your fathers put me to the test and saw my works for forty years. 10 Therefore I was provoked with that generation, and said, 'They always go astray in their hearts; they have not known my voice.' 11 As I swore in my wrath, 'They shall never enter my rest.'" 12 Take care, brethren, lest there be in any of you an evil, un-believing heart, leading you to fall away from the living God. 13 But exhort one another every day, as long as it is called "today," that none of you may be hard-ened by the deceitfulness of sin. 14 For we share in Christ, if only we hold our first confidence firm to the end. 15 While it is said, "Today, when you hear his voice, do not harden your hearts as in the rebellion." 16 Who were they that heard and yet did not believe? Was it not all those who left Egypt under the leadership of Moses? 17 And with whom was he provoked forty years? Was it not with those who sinned, whose bodies fell in the wilderness? 18 And to whom did he swear that they should never enter his rest, but to those who were disobedient? 19 So we see that they were unable to enter because of unbelief.

4:1 Therefore, while the promise of entering his rest remains, let us fear lest any of you be judged to have failed to reach it. 2 For good news came to us just as they were, "What is man that thou art mindful of him, or the son of man, that thou carest for him? 7 Thou didst make him for a little while lower than the angels, thou hast crowned him with glory and honor, 8 putting everything in subjection under his feet." Now in putting everything in subjection to him, he left nothing outside his control. As it is, we do not yet see everything in subjection to him. 9 But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor, because of the suffering of death, so that by the grace of God he might taste death for every one.

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10 For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the pioneer of their salvation perfect through suffering. 11 For he who sanctifies and those who are sanctified have all one origin. Therefore why he is not ashamed to call them brethren, 12 saying, "I will proclaim thy name, my brethren, in the midst of the congregation I will praise thee." 13 And again, "I will put my trust in him." And again, "Here am I, and the children God has given me."

14 Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, 15 and deliver all those who through fear of death were subject to lifelong bondage. 16 For surely it is not with angels that he is concerned, but with the descendants of Abraham. 17 Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in service to God, to make expiation for the sins of the people. 18 For because he himself has suffered and been tempted, he is able to help those who are tempted.

18 Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in service to God, to make expiation for the sins of the people. 18 For because he himself has suffered and been tempted, he is able to help those who are tempted.

15 For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. 16 Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

5:1 For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. 2 He can deal gently with the ignorant and wayward, since he himself is beset with weakness. 3 Because of this he is bound to offer sacrifice many times a day; and he must have mercy on the people. 4 And one does not take the honor upon himself, but he is called by God, just as Aaron was.

5 So also Christ did not exalt himself to be a high priest, but was appointed by him who said to him, "Thou art my Son, today I have begotten thee," as he says also in another place, "Thou art a priest forever, after the order of Melchizedek."

6 In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear. 8 Although he had no fear of death, he endured the cross, because he esteemed the shame of the cross greater than the joy of heaven, and he despised the insult because of his joy. 9 He endured the cross, despising the shame, and he sat at the right hand of the throne of God.

4:1 Therefore, while the promise of entering his rest remains, let us fear lest any of you be judged to have failed to reach it. 2 For good news came to us just as they were, "What is man that thou art mindful of him, or the son of man, that thou carest for him? 7 Thou didst make him for a little while lower than the angels, thou hast crowned him with glory and honor, 8 putting everything in subjection under his feet." Now in putting everything in subjection to him, he left nothing outside his control. As it is, we do not yet see everything in subjection to him. 9 But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor, because of the suffering of death, so that by the grace of God he might taste death for every one.

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18 Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in service to God, to make expiation for the sins of the people. 18 For because he himself has suffered and been tempted, he is able to help those who are tempted.

6:1 Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, for you have already once been enlightened, you have become partakers of the Holy Spirit, 5 and have tasted the goodness of the word of God and the powers of the age to come, 6 if they then commit apostasy, since they crucify the Son of God on their own account and hold him up to contempt. 7 For land which has drunk the rain that often falls upon it, and brings forth vegetation useful to those for whose sake it is cultivated, receives a blessing from God. 8 But if it bears thorns and thistles, it is worthless and near to being cursed; its end is to be burned.

7:1 For this Melchizedek, king of Salem, priest of the Most High God, king of Abraham returning from the slaughter of the kings and blessed name, 2 and to him Aaron was appointed a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. 3 He is without father or mother or genealogy, and he remains forever. He is without beginning of days or end of life, and resembling the Son of God, he continues a priest forever.

8 See how great is the love of Abraham the patriarch gave him a tithe of the spoils. 5 And those descendants of Levi who receive the priesthood take a tithe from the people, that is, from their brethren, though these do not have a law. 6 But this man who has not his genealogy received tithes from Abraham and blessed him God has the promises. 7 It is beyond dispute that the inferior is blessed by the superior. 8 Here tithes are received by mortal men; but one of whom it is testified that he lives. 9 One might even say that Levi himself, who receives tithes, paid tithes through Abraham. 10 for he was still in the loins of his ancestor when Melchizedek met him.

11 Now if perfection had been attainable through the Levitical priesthood (under the law the people received the law), there would have been no need for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? 12 For when there is a change in the priesthood, there is necessarily a change in the law as well. 13 For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. 14 For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests.

15 This becomes even more evident when another priest arises in the likeness of Melchizedek. 16 who has become a priest, not according to a legal requirement concerning bodily descent but by the power of an inextinguishable life. 17 For he is witnessed of him, "Thou art a priest forever, after the order of Melchizedek." 18 On the one hand, a former commandment has become obsolete because of its weakness and uselessness. 19 (for the law made nothing perfect); on the other hand, a better hope is introduced, through which we draw near to God.

9 Though we speak thus, yet in your case, beloved, we feel sure of better things that belong to salvation. 10 For God is not unjust as to overlook your work and the love which you showed his son in serving the saints, as you still do. 11 And we desire each one of you to show the same earnestness in realizing the full assurance of hope until the end, 12 so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.

13 For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, 14 saying, "Surely I will bless you and multiply you." 15 And thus Abraham, having patiently endured, obtained the promise. 16 Men are sworn by one greater than themselves, and in all their disputes an oath is final for confirmation. 17 So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his covenant, he interposed with an oath. 18 And indeed, it was through two unchangeable things, that through two unchangeable things in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. 19 We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, 20 where Jesus has become a forerunner on our behalf, having become a high priest for ever after the order of Melchizedek.

15 Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred which redeems them from the transgressions under the first covenant. 16 For where a will is in force, the death of the testator must be established. 17 For a will takes effect only at death, since it is not in force as long as the one who made it is alive. 18 Hence even the first covenant was not ratified without blood. 19 For when every covenant has been ratified with blood, then it is enacted by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people. 20 saying, "This is the blood of the covenant which God has commanded you." 21 And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. 22 Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

8 For he finds fault with them when he says, "The days will come, says the Lord, when I will call to account the house of Israel and the house of Judah; 9 not like the covenant that I made with their fathers on the day when I took them by the hand to lead them out of the land of Egypt; for they did not continue in my covenant, and so they were scattered, says the Lord. 10 This is the covenant that I will make with the house of Israel after that time, says the Lord: I will put my laws into their minds, and write them on their hearts, and I will be to them God and they shall be my people." 11 And they shall not teach every one his fellow or every one his brother, saying, "Know the Lord," for all shall know me, from the least of them to the greatest. 12 And so shall every man love his neighbor as himself, and I will be to them God and they shall be my people." 13 In speaking of a new covenant he treats the first as obsolete. And what is becoming obsolete and growing old is ready to vanish away.

9:1 Now even the first covenant had regulations for worship and an earthly sanctuary. 2 For a tent was prepared, the outer tent, in which were the lampstand and the table and the bread of the Presence; it is called the Holy Place. 3 Behind the second curtain stood a tent called the Holy of Holies, 4 having the golden altar of incense and the ark of the covenant covered on all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the law. 5 In the ark were also the golden vessels of gold overshadowing the mercy seat. Of these things we cannot now speak in detail.

6 These preparations having thus been made, the priests go continually into the outer tent, performing their ritual duties; 7 but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the sins of the people. 8 By this the Holy Spirit indicates that the way into the sanctuary is not yet opened as long as the outer tent is still standing. 9 (which is symbolic for the present age) according to the arrangement, gifts, and sacrifices are offered which cannot perfect the conscience of the worshiper, 10 but deal only with food and drink and various ablutions, regulations for the body imposed until the time of reformation.

11 And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. 12 But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God. 13 And from now on his enemies should be made a stool for his feet. 14 For by a single offering he has

perfect for all time those who are sanctified. 15 And the Holy Spirit also bears witness to us, for he says, 16 "I will sprinkle of defiled persons with the blood of the covenant which is better than that of the old covenant. 17 For a will takes effect only at death, since it is not in force as long as the one who made it is alive. 18 Hence even the first covenant was not ratified without blood. 19 For when every covenant has been ratified with blood, then it is enacted by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people. 20 saying, 'This is the blood of the covenant which God has commanded you.' 21 And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. 22 Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins."

11 And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. 12 But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God. 13 And from now on his enemies should be made a stool for his feet. 14 For by a single offering he has

of goats and calves but his own blood, thus securing an eternal redemption. 13 For if that blood had been sprinkled on the things that are defiled, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God.

15 Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred which redeems them from the transgressions under the first covenant. 16 For where a will is in force, the death of the testator must be established. 17 For a will takes effect only at death, since it is not in force as long as the one who made it is alive. 18 Hence even the first covenant was not ratified without blood. 19 For when every covenant has been ratified with blood, then it is enacted by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people. 20 saying, "This is the blood of the covenant which God has commanded you." 21 And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. 22 Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

23 Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. 24 The earthly sanctuary is a copy and shadow of the things that are in heaven, not the substance of the things. 25 Therefore every sacrifice that is offered on earth is a copy and shadow of the things that are in heaven, not the substance of the things. 26 Therefore every sacrifice that is offered on earth is a copy and shadow of the things that are in heaven, not the substance of the things.

10:1 For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices which are continually offered year after year, make perfect those who draw near. 2 Otherwise, would they not have ceased to be offered? If the worshippers had once been cleansed, they would no longer have any consciousness of sin. 3 But in these sacrifices there is a reminder of sin year after year. 4 For it is impossible that the blood of bulls and goats should take away sins. 5 Consequently, when Christ came into the world, he said, "Sacrifices and offerings that had not desired, but a body hast prepared for me; 6 in burnt offerings and sin offerings thou hast taken no pleasure." 7 Then I said, "Lo, I have come to do thy will, O God," as it is written of me, "I have been obedient." 8 And when he said above, "Thou hast neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), 9 then he added, "Lo, I have come to do thy will." 10 And according to what he said above, "Thou hast neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), 11 then he added, "Lo, I have come to do thy will." 12 And according to what he said above, "Thou hast neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), 13 then he added, "Lo, I have come to do thy will." 14 And according to what he said above, "Thou hast neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), 15 then he added, "Lo, I have come to do thy will."

11:1 Now faith is the assurance of things hoped for, the conviction of things not seen. 2 For by it the men of old received divine approval. 3 By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear.

4 By faith Abel offered to God a more acceptable sacrifice than Cain, though he received approval as righteous, 5 although he was dead. 6 And by faith Enoch was taken up without seeing death; his faith was of such a nature that he was not afraid to speak of God, who is still speaking. 7 By faith Enosh was taken up, so that he should not see death; and he was not found, because God had taken him. Now before he was taken he was attested as having pleased God. 8 And without faith it is impossible to please him. For whoever would draw near to God must believe that he exists and that he rewards those who seek him. 7 By faith Noah, being warned by God concerning events as yet unseen, took heed and constructed an ark for the saving of his household; by this he condemned the world and became an heir of the righteousness which comes by faith.

15 Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred which redeems them from the transgressions under the first covenant. 16 For where a will is in force, the death of the testator must be established. 17 For a will takes effect only at death, since it is not in force as long as the one who made it is alive. 18 Hence even the first covenant was not ratified without blood. 19 For when every covenant has been ratified with blood, then it is enacted by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people. 20 saying, "This is the blood of the covenant which God has commanded you." 21 And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. 22 Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

19 Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, 20 by the new and living way which he opened for us through the curtain, that is, through his flesh, 21 and our hearts purified by his blood, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. 23 Let us hold fast the confession of our hope without wavering, for he who promised is faithful; 24 and let us consider how good it is to stir up one another to love and good works, 25 not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more so as you see the Day drawing near.

26 For if we sin deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but a fearful prospect of judgment, and a fury of fire which will consume the adversaries. 28 A man who has violated the law of Moses dies without mercy at the testimony of two or three witnesses. 29 How much more punishment do you think will be deserved by the man who has spurned the Son of God and profaned the blood of the covenant by which he was sanctified, and outraged the Spirit of grace? 30 For we know him who said, "Vengeance is mine, I will repay," and again, "The Lord will judge his people." 31 It is a fearful thing to fall into the hands of the living God. 32 But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings, 33 sometimes being publicly exposed to abuse and affliction, and sometimes being partners with those so treated. 34 For you had compassion on the prisoners, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one. 35 Therefore do not throw away your confidence, which has a great reward. 36 For you have need of endurance, so that you may do the will of God and receive what is promised. 37 "For yet a little while, and the coming one shall come, and shall not tarry; 38 but my righteous one shall live by faith, and if he shrinks back, my soul has no pleasure in him." 39 But we are not of those who shrink back and are destroyed, but of those who have faith and keep their souls.

11:1 Now faith is the assurance of things hoped for, the conviction of things not seen. 2 For by it the men of old received divine approval. 3 By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear.

4 By faith Abel offered to God a more acceptable sacrifice than Cain, though he received approval as righteous, 5 although he was dead. 6 And by faith Enoch was taken up without seeing death; his faith was of such a nature that he was not afraid to speak of God, who is still speaking. 7 By faith Enosh was taken up, so that he should not see death; and he was not found, because God had taken him. Now before he was taken he was attested as having pleased God. 8 And without faith it is impossible to please him. For whoever would draw near to God must believe that he exists and that he rewards those who seek him. 7 By faith Noah, being warned by God concerning events as yet unseen, took heed and constructed an ark for the saving of his household; by this he condemned the world and became an heir of the righteousness which comes by faith.

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8 By faith Abraham obeyed when he was called to go out to a place which he was to receive as an inheritance; and he went out, not knowing where he was to go. 9 By faith he sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. 10 For he looked forward to the city which has foundations, whose builder and maker is God. 11 And by faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised. 12 Therefore from one man, and him as good as dead, were born descendants as many as the stars of heaven and as the innumerable grains of sand by the seashore.

13 These all died in faith, not having received what was promised, but having seen it and greeted it from afar, and having confessed that they were strangers and exiles on the earth. 14 For people who speak thus make it clear that they are seeking a homeland. 15 If they had been thinking of that land from which they had gone out, they would have had opportunity to return. 16 But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.

17 By faith Abraham, when he was tested, offered Isaac, and he who had received the promises was ready to offer up his only son. 18 of whom it was said, "Through Isaac shall your descendants be named." 19 He considered that God was able to raise men even from the dead; hence, figuratively speaking, he did receive him back. 20 By faith Isaac invoked future blessings on Jacob and Esau. 21 By faith Jacob, when dying, blessed each of the sons of Joseph, laying his head on Joseph's head, 22 in worship over the head of his staff. 23 By faith Joseph, at the end of his life, made mention of the bones of the Israelites and gave directions concerning his burial.

23 By faith Moses, when he was born was hid for three months by his parents, because they saw that the child was beautiful; and they were not afraid of the king's edict. 24 By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter. 25 choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. 26 He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward. 27 By faith he left Egypt, not being afraid of the anger of the king; for he endured as seeing him who is invisible. 28 By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the first-born might not touch them.

29 By faith the people crossed the Red Sea as if on dry land; but the Egyptians, when they attempted to do the same, were drowned. 30 By faith the walls of Jericho fell down, after they had been encircled seven days. 31 By faith Rahab the harlot did not perish with those who were disobedient, because she had given friendly welcome to the spies.

32 And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samson and of others whose names are not recorded. 33 who through faith conquered kingdoms, enforced justice, received promises, quenched the mouths of lions, 34 stopped raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put their enemies to flight. 35 Women received their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life. 36 Others suffered mocking and scourging, and even chains and imprisonment. 37 They were stoned, they were sawn to two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—38 of whom the world was not worthy, who wandered over deserts

and mountains, and in dens and caves of the earth.

39 And all these, though well attested by their faith, did not receive what was promised. 40 since God had foreseen something better for us, that apart from us they should not be made perfect.

12:1 Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, 2 looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

3 Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. 4 In your struggle against sin you have not yet resisted to the point of shedding your blood.

5 And have you forgotten the exhortation which addresses you as sons? "My son, do not regard lightly the discipline of the Lord, nor lose courage when you are punished by him. 6 For the Lord disciplines him whom he loves, and chastises every son whom he receives." 7 It is for discipline that you have to endure. God is treating you as sons; for what son is there whom his father does not discipline? 8 If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. 9 "If you have not come to what may be called discipline, which is hard and painful, you will not be able to receive the promise of the kingdom of God, the heavenly Jerusalem, and its living saints. 10 All these things are being cleansed away by fire, and those who are doing the will of the Father will remain. 11 Therefore let us not receive the punishment of God, which is a just and necessary thing. 12 Therefore let us not receive the punishment of God, which is a just and necessary thing.

13 Remember your leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith. 14 Jesus Christ is the same yesterday and today and for ever. 15 Do not be led away by diverse and strange teachings; for it is well that the heart be strengthened by grace, not by foods, which have not benefited their adherents. 16 We have an altar from which those who serve the tent have no right to eat. 17 For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. 18 So Jesus also suffered outside the gate in order to sanctify the people through his own blood. 19 Therefore let us go forth to him outside the camp and bear the abuse he endured. 20 For here we have no lasting city, but we seek the city which is to come. 21 Therefore let us go forth to him outside the camp and bear the abuse he endured. 22 For here we have no lasting city, but we seek the city which is to come. 23 Therefore let us go forth to him outside the camp and bear the abuse he endured. 24 For here we have no lasting city, but we seek the city which is to come. 25 Therefore let us go forth to him outside the camp and bear the abuse he endured. 26 For here we have no lasting city, but we seek the city which is to come. 27 Therefore let us go forth to him outside the camp and bear the abuse he endured. 28 For here we have no lasting city, but we seek the city which is to come. 29 Therefore let us go forth to him outside the camp and bear the abuse he endured. 30 For here we have no lasting city, but we seek the city which is to come. 31 Therefore let us go forth to him outside the camp and bear the abuse he endured. 32 For here we have no lasting city, but we seek the city which is to come. 33 Therefore let us go forth to him outside the camp and bear the abuse he endured. 34 For here we have no lasting city, but we seek the city which is to come. 35 Therefore let us go forth to him outside the camp and bear the abuse he endured. 36 For here we have no lasting city, but we seek the city which is to come. 37 Therefore let us go forth to him outside the camp and bear the abuse he endured. 38 For here we have no lasting city, but we seek the city which is to come. 39 Therefore let us go forth to him outside the camp and bear the abuse he endured. 40 For here we have no lasting city, but we seek the city which is to come.

13:1 Let brotherly love continue. 2 Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. 3 Remember those who are in prison, as though in prison with them; and those who are ill-treated, since you also are in the body. 4 Let marriage be held in honor among all, and let the marriage bed be undefiled; for God will judge the immoral and adulterous. 5 Keep your life free from love of money; and be content with what you have; for he has said, "I will never fail you nor forsake you." 6 Hence we can confidently say, "The Lord is my helper; I will not be afraid; what can man do to me?"

7 Remember your leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith. 8 Jesus Christ is the same yesterday and today and for ever. 9 Do not be led away by diverse and strange teachings; for it is well that the heart be strengthened by grace, not by foods, which have not benefited their adherents. 10 We have an altar from which those who serve the tent have no right to eat. 11 For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. 12 So Jesus also suffered outside the gate in order to sanctify the people through his own blood. 13 Therefore let us go forth to him outside the camp and bear the abuse he endured. 14 For here we have no lasting city, but we seek the city which is to come. 15 Therefore let us go forth to him outside the camp and bear the abuse he endured. 16 We have an altar from which those who serve the tent have no right to eat. 17 For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. 18 So Jesus also suffered outside the gate in order to sanctify the people through his own blood. 19 Therefore let us go forth to him outside the camp and bear the abuse he endured. 20 For here we have no lasting city, but we seek the city which is to come. 21 Therefore let us go forth to him outside the camp and bear the abuse he endured. 22 For here we have no lasting city, but we seek the city which is to come. 23 Therefore let us go forth to him outside the camp and bear the abuse he endured. 24 For here we have no lasting city, but we seek the city which is to come. 25 Therefore let us go forth to him outside the camp and bear the abuse he endured. 26 For here we have no lasting city, but we seek the city which is to come. 27 Therefore let us go forth to him outside the camp and bear the abuse he endured. 28 For here we have no lasting city, but we seek the city which is to come. 29 Therefore let us go forth to him outside the camp and bear the abuse he endured. 30 For here we have no lasting city, but we seek the city which is to come. 31 Therefore let us go forth to him outside the camp and bear the abuse he endured. 32 For here we have no lasting city, but we seek the city which is to come. 33 Therefore let us go forth to him outside the camp and bear the abuse he endured. 34 For here we have no lasting city, but we seek the city which is to come. 35 Therefore let us go forth to him outside the camp and bear the abuse he endured. 36 For here we have no lasting city, but we seek the city which is to come. 37 Therefore let us go forth to him outside the camp and bear the abuse he endured. 38 For here we have no lasting city, but we seek the city which is to come. 39 Therefore let us go forth to him outside the camp and bear the abuse he endured. 40 For here we have no lasting city, but we seek the city which is to come.

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For to what angel did God ever say therefore God
“Thou art my Son today I have begotten thee”? thy God
Or again “I will be to him a father And again
and he shall be to me a son”? into the world he says
when he brings the first-born Of the angels he says
Let all God’s angels worship him But of the Son he says
“Who makes his angels winds “Thy throne, O God and
and his servants flames of fire.” is the scepter
is for ever and ever the righteous scepter of thy kingdom.
Thou hast loved righteousness beyond thy comrades.”
has anointed thee with the oil of gladness hated lawlessness